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Chairman of the Board

The Rt Rev Edward L. Salmon, Jr.
Bishop of South Carolina

Editor

The Rev C. Frederick Barbee
The Cathedral Church of the Advent
2017 6th Ave., North
Birmingham, Alabama 35203

Advertising,**Business, and Circulation****Inquiries to Hillspeak**

805 County Road 102,
Eureka Springs, AR 72632-9705

Phone: 501-253-9701

Fax: 501-253-1277

Mr. Tom Walker, General Manager
Capt W.R. Swindells, Trustees' Warden

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501-253-5882

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PROUD!

WITH ALL THE negativity around us concerning the faults of the Episcopal Church, it is time to stand up for what is right about it. I, for one, am proud to be an Episcopalian because the Episcopal Church

- proclaims the Gospel of Jesus Christ – unfettered by the additions of Rome or the subtractions of the opposite pole
- is the inheritor of a magnificent heritage and tradition – at once both Catholic and Reformed
- possesses, even still, an incomparable liturgy
- is, at its best, tolerant and compassionate in its understanding of human frailty and in its grasp of the loving judgment and forgiveness of the Almighty
- is orthodox in its teaching, reciting daily the Apostles' Creed
- is profoundly pastoral at its heart, following the example of the Good Shepherd.

Shall we resolve, this Pentecost, to build up our Church and encourage one another in the Faith?

C. Frederick Barbee

COVERS: Front, Christ Sending Out the Apostles — manuscript initial E, Pierpont Morgan Library; Back, see page 3.

From the Editor and Birmingham's Dean . . .

PROTOTYPES FOR THAT TOLERANT SPIRIT (WE NEED SO MUCH)

WE ARE ALL LOOKING FOR IT: that spirit of tolerance and generosity in the midst of difference which alone makes the Church's unity possible.

We are all looking for it.

But where is it to be found?

We know the Holy Spirit alone can give it. Moreover, the Spirit *has* conferred it in the past. One striking, pertinent prototype, applicable to our own period, is the prototype of the so-called "Latitudinarian" bishops appointed by King William III in the aftermath of the "Glorious Revolution" of 1688 (see Easter 1998 TAD, pages 22-24).

These "Latitudinarian" bishops have been criticized and even dismissed with contempt during certain epochs of church history. They have been pilloried for being "**liberal**" (because they were willing to *comprehend* the Protestant Dissenters within the Church of England), for being **servile** (because they were appointed by a King whose predecessor's restrictions to liberty they had courageously opposed), for being "**broad-church**" (because they de-

sired the Church to be as even-handed in its sympathies as possible), for being **pre-figurers of heresy** (like the later Anglican 'Arians,' who denied aspects of the Trinity), for being **successors of heresy** (because some of them had been taught by the so-called "Cambridge Platonists"), for being **rationalistic** (because they wanted to think as well as feel), and for being, at the bottom-line, **not very religious** (because they had seen what fanaticism for the darker side of *absolutistic* Christianity could do to a nation, as King James' reign was living proof).

The "Latitudinarians" have been unfairly treated. We wish to hail them as prototypes of tolerance and what is known today as inclusiveness. They were tolerant for the best reason: that is, they believed in tolerance as a Fruit of the Spirit!

Exactly whom are we talking about here? We are talking about John Tillotson, (see back cover) Archbishop of Canterbury from 1691 to 1694; Thomas Tenison, Archbishop of Canterbury from 1695 to 1715; Edward Still-

ingfleet, Dean of St. Paul's and then Bishop of Worcester from 1689 to 1699; and, among others, Gilbert Burnet, chaplain to William and Mary in exile and to their deaths and Bishop of Salisbury from 1689 to 1715.

What unites these prototypes of tolerance is their passionate courage in the face of despotism and their toleration of non-Anglicans, both politically and religiously. Moreover, they retained this tolerant spirit *after* they came to power. The pattern before had been to preach tolerance while you were in the minority, but when you became the majority, to shut down the opposition! Sound familiar? The "Latitudinarians" made historic precedent by *not* doing this. When their more libertarian sovereign, King William, came to power, they broadened their reach, stretched out their arms, and offered the hand of fellowship to thousands who disagreed with them on important spiritual issues.

Tillotson demonstrated his true colors when he was scurrilously attacked, as Archbishop of Canterbury, by High-Tory clergy. He never was heard to react a single instance in anger. After his death a bundle of savage lampoons which had been circulated against him was found among his papers with

this endorsement: "I pray God forgives them: I do."

These bishops and their school were not tolerant for the sake of toleration. Rather, they were tolerant because they had faced the threat of prison and trial under James. They knew the primary colors of tyranny. They had each seen their own Church become for a time a cruel, sniping and persecutory entity. They made it their last mission on earth to call the Church *back* to the way of forbearance and generosity.

They are prototypes for the Church today, by the grace of the Holy Spirit.

Happy Pentecost!
—From your Editor
and from the Dean



The Venerable Bede FIRST ENGLISH CHURCH HISTORIAN

CONTRARY TO 1066 and *All That*, Bede was neither Venomous, nor the author of *The Rosary*. He acquired the title "Venerable" in the ninth century in recognition of his holy life and his singular importance to the English Church. He it was who first described its origins and development and chronicled its saints and sinners. Without Bede's *History of the English Church and People* the wealth of stories about how the Christian gospel came to these islands would have been lost.

Bede was born near Sunderland in 673 and educated, from the age of seven, first by Benedict Biscop at Wearmouth and then by Ceolfrith at Jarrow. He never travelled far from the monastery at Jarrow, where he spent the rest of his life. He was ordained deacon in 692 and priested when he was about 30. Within his lifetime, Bede was renowned as a scholar. He said of himself that his "special delight was always to learn, to teach, and to write."

Bede's life was uneventful, but his writing had an enormous influ-

ence on the Church of his day and after. He wrote works on orthography, metre, chronology, poetry, the lives of saints and abbots, and many biblical commentaries. His *History* was completed in 731. It is from this that we learn of the great people of the early English Church, from Alban to Wilfrid, and of the Synod of Whitby and the growing influence of the Roman ecclesiastical system. On the 1200th anniversary of Bede's death, Bishop Hensley Henson of Durham wrote: "The more closely Bede's career is studied, the more amazing it appears. In him two streams of spiritual influence seemed to meet and blend—the evangelistic passion of the Celtic missionaries and the disciplined devotion of the Benedictine monks."

Until his death, Bede wrote. According to an account by one of his scholars, Cuthbert, Bede spent his last days singing the psalms and dictating. He died on 25 May 735.

Bede's *History* became widely known on the Continent and in England. Within 50 years of his death his cult as a saint was established. His relics have been in Durham Cathedral since the mid-11th century.

—Nicola Currie in the
London Church Times

ECUMENISM

SOMETIMES REACH A STAGE when I am so tired that I cannot sleep. One such occasion was on Christmas Day. Late in the evening I found myself watching 'La Reine Margot' on television. This striking French film is based on the events around the St. Bartholomew's Eve massacre of French Protestants in the 16th century. It was an interesting piece of Christmas scheduling by the B.B.C.

Heresy?

Early in January someone left a note on our intercession board which proclaimed that '*Ecumenism is a heresy*', It went on to say that we must 'all become catholics'. I thought I already was but I suspect that the anonymous author meant 'Roman' catholics.

At about the same time, the Roman Catholic Archbishop of Dublin, Dr. Desmond Connell, responded to the action of the new Irish President, Mrs. Mary McAleese, in receiving Holy Communion at the altar of Christ Church Anglican Cathedral in Dublin. He said that for Roman Catholics to receive at an Anglican Eucharist was '*a sham*'.

Optimism?

All this is depressing stuff. At the

beginning of my ministry we were basking in the warm glow of the Anglican-Roman Catholic International Commission's (ARCIC) agreement on the Eucharist. A few years later Pope John Paul II visited Canterbury and there was a good deal of optimism, although those of us who had had first-hand dealings with institutional Rome were more sceptical. While the ordination of women has certainly complicated relations with Rome, we would be naïve to think that this was the only, or even the major obstacle between us. There is a much deeper issue about the location and exercise of authority. Rome's own optimistic expectations of rapid ecumenical progress with the Orthodox Churches have been dashed by eastern suspicions of Roman authoritarianism.

If this were the whole picture, things certainly would be depressing but, thankfully, it is not. The striking thing about the opposition to Dr. Connell's hardline response is that it has come in large measure from his own lay people. The failure to make progress at an institutional level has not, it seems, prevented a major change of attitudes at a lower level which should give us hope. So to pray for unity is not something that we should despair of. On the contrary, we should pray for it with renewed

determination precisely because it seems so difficult.

Schizoid?

Catholic Anglicanism has had a rather schizoid attitude to ecumenism. On the one hand, it has stressed that the visible unity of the Church is part of the Gospel and not an optional extra. It has persevered in saying to our fellow Anglicans that any vision of unity without Rome and the Orthodox Churches is incomplete. Some of its great figures, such as Archbishop Ramsey, and Bishop King of Lincoln, who is commemorated on our south aisle screen, breathed a spirit of ecumenical sympathy which embraced both Catholic and Protestant.

This openness has not always been shared. Catholic Anglicans have often displayed an ecclesiastical arrogance towards Protestants of which we should be heartily ashamed. The Oxford Movement's reaction to the rather sentimental and shallow evangelicalism of the time led some of its leaders and their successors into a deep-seated hostility to the Reformation which was based largely on ignorance and prejudice. We have tended to forget that we are Reformed Catholics and that it is as such we have a contribution to make to the greater Church.

True Ecumenism?

Our recent study group on other Christian traditions demonstrated a willingness to learn about other Christian traditions. A true ecumenism includes a desire not only to learn *about* them but also to learn *from* them. At an unconscious level we already do this; in hymnody alone we draw on a great variety of non-Anglican sources to enrich our liturgy and devotion. Our tradition has gifts to share with others whose own gifts we need to make up what we lack.

The heart in scripture is the seat not just of the emotions but of the *will*. Heart speaking to heart is a matter of serious commitment; to learning from others who may seem strange and difficult; to seeking out that underlying unity which is ours in baptism; to be willing to change ourselves.

—The Rev. Alan Moses
Vicar, All Saints'
Margaret Street, London,
(see next pages)





An 1859 drawing of the interior of All Saints' Church,
Margaret Street, London.

THEOLOGY IN ARCHITECTURE

THE ORIGINS OF ALL SAINTS', Margaret Street, lie in the visions of one of the most remarkable and influential bodies to have existed in the 19th century, the Cambridge-Camden Society, founded in 1839 and known from 1845 as the Ecclesiological Society. Composed largely of romantic young idealists, the group set out to revive historically authentic Anglican worship and ceremonial, to restore medieval churches and to supervise the building of new churches. In 1841, they proclaimed a scheme for 'erecting . . . a Model Church on a large and splendid scale'. The church was to embody the deeply-held tenets of the Society:

- It must be in the Gothic style of the late 13th and early 14th centuries.

- It must be honestly built of solid materials.

- Its ornament should decorate its construction.

- Its artist should be 'a single, pious and laborious artist alone, pondering deeply over his duty to do his best for the service of God's Holy Religion'.

- Above all the church must be built so that the 'Rubrics and Canons of the Church of England

may be consistently observed, and the Sacraments rubrically and decently administered'.

Alexander Beresford-Hope, later M.P. for Maidstone and son-in-law of the Marquess of Salisbury, supervised and largely sponsored the project on behalf of the Ecclesiological Society. He chose the architect William Butterfield, who drew his first designs in 1849. Butterfield's ideas were often in conflict with those of Beresford-Hope and the antagonism between the two goes some way to explaining the discrepancies in the style and decoration of the church.

Butterfield's ingenious plan was dictated by the choice of site. The Margaret Chapel, built in the 1760s for a deist sect, had from 1839 been patronised by an eclectic Tractarian congregation, who wished to rebuild in a style more suited to a liturgy expressive of their principles. They agreed that the Ecclesiological Society should use the site for their Model Church, but this left Butterfield with an extremely constricted space within which to work. His solution was to place the church at the back and bring the house and the school to the front, level with the street. The achievement is masterly.

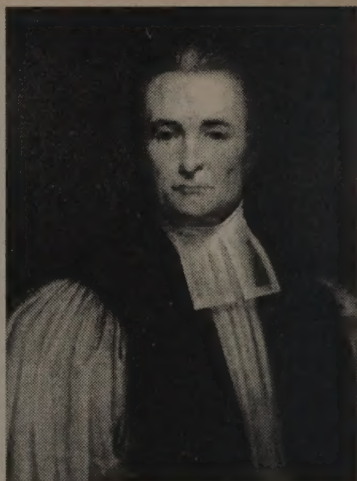
—*Pitkin Guide*

PREACHING

IT WAS THE YEAR 1811, when in response to the urgent appeal of the Vestry, William Meade became the Rector of this Church. We must dismiss from our minds, however, the figure of the venerable *Bishop*, as most of us remember him, and summon imagination to our aid, if we would picture to ourselves the William Meade whom God graciously sent to this Church sixty-two years ago. We must place before our mind's eye a beardless youth, scarce one-and twenty, clad in a homespun suit, and proclaiming the Gospel of a crucified Redeemer in a voice whose silvery tones at once commanded attention, and with a simplicity of diction and earnestness of manner which rarely failed to impress his hearers.

"No studied eloquence was there displayed,
Nor poetry of language lent its aid,
But plain the words that from the preacher came;
—A preacher young and all unknown to fame,
While youth and age a listening ear inclined,
To learn the way the pearl of price to find."

The man, the theme and man-



ner of delivery were all new to the people. The Church became thronged with large and attentive congregations. The fame of the youthful preacher from the mountains of Virginia reached the Capitol yonder, and a goodly number of the Members of Congress and other distinguished men were attracted to hear him. They came to hear Mr. Meade, but they were disappointed in that—they heard *Christ*, the power of God and the wisdom of God. Yes, within these venerable walls the gifted and brilliant John Randolph, of Roanoke, listened repeatedly to the message of redemption, "The old, old story of Jesus and His love," simply, clearly, earnestly told! That faith-

ful testimony, was not without its effect. The great politician trembled before the youthful preacher. Several years afterwards he wrote a letter to Mr. Meade, in which the following language occurs: "Give me your prayers; I have a most earnest desire for a more perfect faith than I fear I possess. What shall I do to be saved! . . . Lord be merciful to me a sinner! . . . When I reflect on the corruptions of my nature I tremble whilst I adore. The merits of an all-atoning Savior I hardly dare plead. John Randolph, of Roanoke."

—*History of Old Christ Church
Alexandria, Virginia*



LECTURESHIPS, ANYONE?

WE KNOW THAT PARISH lectureships in the old days helped to revive the Church. It was Charles Simeon's way in to Cambridge, to lecture by night at Holy Trinity Church. And the

great William Romaine in the City of London started his ministry there during the 'dry' mid-1700s by preaching in the context of an endowed lectureship.

How about today? It appears to us as if parish lectureships have a bright future in the Episcopal Church. They are an excellent rallying point for solid and confidence-inspiring teaching in the local church. There are many examples going strong right now of endowed annual lectureships. To name just a few, there are the Lyle Parratt Lectures at Ascension, Lafayette, Louisiana. There are the Shoals Episcopal Foundation Lectures at Florence and Sheffield, Alabama. There is the soon-to-be inaugurated Pugh Preaching Series at Trinity Cathedral, Little Rock. And there is the annual Advent Lecture at the home parish of *The Anglican Digest*.

Does your parish have such a lectureship? We would like to know it. Please tell us, so we can keep a record. Or, does your parish *need* a lectureship? What a magnificent, enduring, nourishing project to endow. We will report back to you with our findings.

Write us at The Cathedral Church of the Advent, 2017 6th Ave. North, Birmingham, Alabama 35203.

—*The Editor*

OUR ROMAN WITNESS (Part I)

St. Paul's Within-the-Walls Rome
via Napoli, 58, I-00184 Rome, Italy
Tel: (39) (6) 488 33 39
Fax: (39) (6) 481 45 49
e-mail: stpaul@mclink.it

THE EPISCOPAL CHURCH of Saint Paul's Within-the-Walls in Rome has a unique origin among the Convocation churches, in that it was not simply built because of demand from an expatriate congregation, but arose out of a very specific and dramatic historical situation.

In 1870, the army of the new state of Italy seized the city of Rome from the Pope, who had refused all compromises and accommodations with the new nation. Rome became the capital of Italy against the express wishes of the Pontiff (Pius IX).

Partly to enlist foreign sympathy and support, and partly to show that it was not hostile to religion as such, the Kingdom followed a policy of great indulgence to non-Roman-Catholic Christians. The small but wealthy and influential American Community in Rome was very rapidly given permission to build a new and very conspicuous *temple* in the expanding area to the east of the old cen-

ter, still at this time not fully built up, but about to become the fashionable and prosperous business and administrative quarter of the city. Everything about the new church, designed by the greatest British church architect of his day, George Edmund Street, and decorated in its interior by the then immensely popular and fashionable Pre-Raphaelite school of painters in the person of W. Burne-Jones and his assistants, was symbolic: its dedication to the forgotten saint, who had been virtually banished outside the walls so that Peter's supremacy should not be challenged; its sitting in a dominant position proclaiming the end of the exclusiveness of the Roman Church; its witness to a form of liturgical and traditional churchmanship which did not require the authoritarianism of papacy; and even its iconography, rejecting the elaborations of Rome's ubiquitous baroque in favor of a purer style with strong devotional content. Saint Paul's was meant to be, and was, a living witness to a different perception of Christianity in the midst of the transformed city of the late 19th century.

How it has lived out that vocation over a period of 120 years is a long and fascinating story which there is no time or space to tell here. The swashbuckling extrover-

sion of its first rector, Nevin; the world renowned scholarship of its second, the Kirkegaard scholar Lowry, and its survival through the bitter traumas of the second world war, have given it a patina; a history which—even though it is short-lived in contrast to much else in Rome—is interwoven intimately with the city's story.

St. Paul's became one of a number of community churches, somewhat inward-looking, generous when called upon to be so, benevolent towards all, comfortably conservative in outlook and liturgy; a church for military officers and business people and a few resident artists and intellectuals, admirable in many ways, but with little sense of involvement in the local community and the Italian and Roman scene. An island and a haven for Americans abroad who missed their comfortingly familiar religion of home.

In the last twenty years, however, there has been a gradual change, amounting by now almost to a revolution. Even in the physical surroundings, the area no longer has that feeling of august and solid respectability which it had for the early worshipers in their carriages. Today, the trade in drugs and sex which takes place under the nice distinguished arcades of Piazza della Repubblica is

within shouting distance; only a few more hundred yards separate the church from the station forecourt with its scenes of degradation and confusion, and its seething mass of immigrants of every kind. Homeless and hopeless people sleep rough in the nearby streets. Even if it wanted to, St. Paul's could hardly fail to be aware of the seediness of urban life, and the problems that abound in it.

The first signs of a change came just twenty years ago, when the then Rector, Wilbur Woodhams, invited a young Ugandan priest, himself a refugee, to open a ministry to the many Africans who in that era found themselves in



OUR ROMAN WITNESS (Part 2)

Rome, victims of upheaval, persecution and revolution at home. From that day to this, not without some pain and not without some reluctance, St. Paul's has begun to discover a new self; a new life as an international church with a mission to bring comfort and succor to the needy and to proclaim with real conviction the Kingdom where "rich and poor from countless lands/praise Christ on mystic Rood/and nations reach forth holy hands/to take God's Holy Food."

We have seen our early and tentative refugee mission converted into the Joel Nafuma Refugee Center which offers help and relief to hundreds of refugees each week. We have witnessed a transformation in the church's life by the presence and the charisma of a Latin-American ministry, almost as large as our original congregation.

There is still much growth to come; I look forward, as one who can also look a long time into the past, to the response to new challenges and to a response matching some of St. Paul's own most famous words: "*And so . . . I was not disobedient to the heavenly vision. . . .*"

—Brian Williams

St. Paul's Within-the-Walls, Rome
The Convocation Newsletter of
the Convocation of American
Churches in Europe

IN THE NEW NOVEL, *Cardinal Galsworthy* by Edward R. F. Sheehan (Viking Press), a fictional encounter just prior to Vatican II between a reforming Pope and an Anglican bishop is narrated by a Vatican priest . . .

Whenever I found time in the afternoons, I continued to visit the Venerable English College in the narrow, crooked via di Monserrato. There, in the gallery of the English cardinals, beneath the portraits of Wolsey, Acton, and Newman, as I paced and read my breviary, I was approached by an elderly gentleman in a black suit, clerical collar, and purple waistcoat.

"Father . . . ?" he said shyly.

"Do I know your Lordship?" I asked as shyly.

"I am Dr. Thackery, Bishop of Gibraltar and Rome."

"Rome?"

"Ha-ha. Anglican bishop of Rome. High Church, though—Anglo-Catholic, one might almost say. My faithful here are rather few. I've a message for the Pope," said Dr. Thackery.

"A message?" I exclaimed, then pondered for a moment. "I see His

Holiness every day. I should be happy to deliver it."

"I'm afraid, Father, that wouldn't do," said Dr. Thackery. "The message is so secret that I must deliver it myself."

"Surely Your Lordship is aware that no Pope has received a clergyman of your communion since the rupture of Canterbury and Rome?"

A lengthy pause. I said, "Your Lordship, When I see the Pope this evening, I shall mention your request."

...

After dinner in the pontifical apartments, I told the Pope of my odd encounter in the Venerable English College.

"I advise Your Holiness not to see him."

"Why?"

"Well, there is *Apostolicae Curiae*" (declaring Anglican orders null and void).

"But Leo XIII was almost senile when he issued that Bull—pushed into it by the curia. Hmmm. Let me pray and sleep."

...

"I have made my decision, and don't try to talk me out of it. I shall receive Doctor—Who?"

"Thackery."

"Thack-er-y."

I bowed my head and said, "Most Holy Father. When?"

"Tonight."

"So soon?"

"Before the cardinals get wind of my intention and try to stop me. Now, given the problem of his rank, I'm worried about the proper protocol. Well, for Heaven's sake, the man calls himself the Bishop of Rome. How shall I greet him?"

I reflected for a moment: my love of mischief seized me, not letting go. I made a suggestion.

"Ha-ha! Ha-ha! Ha-ha!" The Pontiff fairly rocked in the frail chair, grasping his potbelly with both hands, and roaring, "Ha,-ha! Ho-ho! That's perfect."

...

Later, I led Dr. Thackery through an icy wind to the Vatican. At the door of his library, the Pontiff paced, anxiously."

"Your Holiness, "I announced in Italian, "this is Dr. Thackery, Bishop of Gibraltar and Rome."

"Good evening, Dr. Thackery," replied the Pope in perfect English. "We have the honour of residing in Your Lordship's diocese."



ST. MARY'S SCHOOL

IMAGINE A TRADITIONAL girls' boarding and day school located in the heart of a charming old Southern city. Imagine the Greek Revival style of a landmark building, with a classic nineteenth-century Episcopal chapel alongside; small classes, lifelong friendships. Sounds nice, but is this really a good choice for the 1990s? Can a school which for years required a dozen linen dinner napkins as part of the enrollment fee possibly draw good students and prepare them to compete in the best colleges and universities? Let's take a closer look and see what's new.

St. Mary's School in Raleigh, North Carolina has for years been a strong academic institution offering maximum personal attention and high expectations on both the high school and college levels. In 1997 the Board of Trustees voted unanimously to become a four-year college preparatory day and boarding school, phasing out its two-year college program, expanding into the ninth and tenth grades and offering one-year postgraduate study. Thus the new. Perhaps an introduction is in order!

St. Mary's was founded in 1842 by the Rev. Aldert Smedes, an Episcopal priest, on the site of an

earlier boys' school. It has been open continuously through 156 years, amassing in that time an incredible wealth of tradition, a reputation for academic excellence, the highest standards of honor, trust and integrity and camaraderie lasting for lifetimes, all built on the firmest of foundations: "The fear of the Lord is the beginning of wisdom."

Beautiful old Smedes Hall, with its portrait of Bishop Ives confirming four St. Mary's girls, sets the tone for tradition for the school. The front lawn was a camp site for Sherman's Union troops in 1865; it has been the site of many May Day performances; it is always a cool, inviting place to walk and think. The grove of stately oak trees, seriously damaged in 1996 by Hurricane Fran, has been trimmed to sport a new soccer field.

"Our goal is to focus all our energies and resources on becoming the best preparatory school for young women on the East Coast," said St. Mary's President Clauston Jenkins. With an enrollment of 220 students from the U.S. and several foreign countries, St. Mary's challenges, nurtures and develops young women in an environment of small classes, superior academic programs, individual attention and supportive, highly qualified and dedicated faculty. A thorough understanding of how



girls learn and succeed maximizes the opportunities for girls to go on to successful college and career paths. Virtually all St. Mary's graduates continue their education at an impressive list of the best colleges and universities.

Recent studies show that many girls in our nation's classrooms don't get their fair share of attention. They tend to lose confidence and then lose ground academically. At a girls' school the atmosphere is totally different. Girls are at the center, in the classroom, on the sports field, in student organizations, in leadership positions. Graduates are not intimidated

when they enter college classrooms. There is a growing consensus that girls attending girls' schools take more math and science and fare better in those studies than girls in co-ed high schools. Schools such as St. Mary's have always known that they can prepare girls to accomplish whatever goals they choose. Twenty-two percent of the class of 1997 was accepted by the University of North Carolina at Chapel Hill. And yes, they still use linen dinner napkins on occasion.

A mid-1990s survey of private schools found that St. Mary's enjoys the strongest and most faithful

love from its alumnae of any private school around. Add to that finding the certainty that the most cherished and hallowed spot on the St. Mary's campus is the exquisite chapel (preceding page) designed by Richard Upjohn and built in 1856, and there you have the basis of something special. The foundation of Christian faith, regular attendance at chapel services and the framework of a strong honor code have produced generations of well-educated, self-reliant and successful women. The school could not be all that it is without the support of the Episcopal Church; in turn the school has enriched the church through the years as those girls have grown into women strengthened by the Christian lessons learned here. St. Mary's beautiful 23-acre campus is listed on the National Register of Historic Places. The school itself—heart, soul, spirit—is one of the church's richest treasures.

Please pay us a visit! For more information contact the Admissions Office at (919) 839-4000, admiss@saint-marys.edu, or 900 Hillsborough Street, Raleigh, North Carolina 27603.

—Alleen Cater, Class of 1965

COME AGAIN . . .

ONE OF OUR READERS, Cecil Williamson, sent us a list of unusual requests gathered by a friend who works for the Nelson Bible Company. Here are a few:

Please send me an RSV in the King James Version.

I am interested in the red letter edition of the Old and New Testaments.

Could you mail us a vest pocket edition of Giant Prints?

Please send me a copy of the Tropical Chain Study Bible.

—The Rev. William McElmore
in Cartoon Commentary



Know thyself.

— Socrates (470-399 B.C.)

Know thy Church.

— The Rev Howard Lane Foland (1908-1989)



Now available through THE ANGLICAN BOOKSTORE the first three volumes of The New Church's Teaching Series, published by Cowley Publications and designed to "help Anglicans deepen their understanding of the Christian faith" and which was the basic premise behind Father Foland's founding of the EPISCOPAL BOOK CLUB and its related ministries.

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SPEAKing of the Arts

VAUGHAN WILLIAMS

RALPH VAUGHAN WILLIAMS (1872–1958) knew and loved John Bunyan's *The Pilgrim's Progress* (1678) all his life. He spent over 40 years setting to music that English masterpiece of plain-spoken Christian allegory. In fact, Vaughan Williams' music for *The Pilgrim's Progress* emerged in five separate forms!

The two most accessible and also most successful forms in which the composer's musical genius and the tinker of Bedford's religious genius came together are the full scale opera, (which appeared in 1951) and the incidental music for a 1942 BBC production of the *Progress* with John Gielgud in the role of Christian. This his-

toric program was first broadcast on 5 September 1943. Williams' music for the "Delectable Mountains" sequence towards the end of both versions and his hymn-tune for Christian's theme, "He who would valiant be" (Hymn 564, *The Hymnal* 1982) are among the most affecting music Williams ever wrote.

We prefer the 1942 radio production, because the text is clearer, the whole is less 'arty' and high-flying, and Gielgud's reading displays an inward identification with the role that comes clear through every word.

Have you had a chance to hear this little known work of twentieth-century Christian art? We commend it to you. The full works, the opera, is a double-CD on the EMI Classic label (CMS 7 642122). The 1942 radio version, re-recorded in 1990, is a Hyperion CD (CDA 66511). Both are available today.

Gordon Rupp, the English church historian, observed that he had learned as much of John Bunyan from the single Vaughan Williams radio sequence than he had from years of book study. Try this. We guarantee its power.



INVENTING ANGLICANS

THE MODERN USAGE OF "ANGLICAN," is a nineteenth-century development for new needs: the Church of England influenced by the Protestant Reformation (largely by the Strasburg and Swiss Reformed version of it) took a place on a world stage. Britain had lost one empire in the United States. This left an offshoot of the Church of England stranded in an independent country; despite strong sentimental attachments to the old country, this "Episcopal Church" could hardly call itself the Church of England. A new British empire in Africa and Asia opened up new fields to missionaries from the English and American episcopal Churches; equally, they

needed a less parochial name to describe their flocks. At the same time, a theological revolution within the Church, the Oxford Movement, was embarrassed by Protestantism and wanted to reach out to Rome and to the Orthodox East. To talk of an "Anglican Communion" met all these needs: it gave a world identity to set beside Roman Catholicism or Orthodoxy, rather than beside the Churches of the Reformation. "Anglicanism" could now think of itself as a bridge between these different Christian traditions, a middle way in the search for Christian reunion. The ecumenical intention was admirable, but it was based on much ingenious rewriting of church history.

—*Diarmaid MacCulloch*
in *Times Literary Supplement*



Execution of Archbishop Laud, January 10, 1645; from *An Illustrated History of England* by John Burke (Harper Collins)

AS OTHERS SEE US

AS APOLOGIES GO, it was an all-time champeen. It was the kind of apology that should be bronzed and kept on the mantle, dusted off now and then and brought down to admire, and read to the children at Christmas.

Were it a car, it would be a luxury Cadillac. Were it a pie, it would be banana cream, or maybe french silk, piled high with meringue. Were it a baseball team, it would be the world champion Florida Marlins, the ones before Wayne Huizenga traded them all away (Huizenga also would have traded the Cadillac for an Escort).

In sum, the letter that University of Florida President John Lombardi delivered this week to his bosses, the Board of Regents, was an all-time piperoo, the apotheosis of apology, the apogee of ablution. Clearly the muse of contrition graced the man, and he has elevated the art of regret to a long-lost level.

A colleague with an Episcopal background even saw in Lombardi's letter the ring of the ritualistic confessions of sin he learned as a child from The Book of Common Prayer. I looked it up and had to agree. Most religions provide for confession and contrition, but the Episcopalians seem to

approach the task with special grace:

*We acknowledge and bewail our
manifold sins and wickedness,
which we from time to time most
grievously have committed,
by thought, word and deed, against
thy divine Majesty,
provoking most justly thy wrath and
indignation against us.*

Of their errors, they say, *The remembrance of them is grievous to us, the burden of them is intolerable. Compare all this to Lombardi:*

In various ways, I have not lived up to the standards that the board expects of its presidents, and for that failing I apologize to all of you. Where I have offended you by my style, language or behavior, and it is clear that I have indeed done so, please accept my sincere apology. That my actions, words and personal style have caused you discomfort, hurt or embarrassment is wrong
...

The Episcopalians:

*We have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against thy holy*

*laws,
we have left undone those things
which we ought to have done,
and we have done those things which
we ought not to have done.*

Lombardi looks to the future:

*I welcome the chance to demonstrate
my commitment to the board, the
chancellor, and my colleague
presidents in the year ahead.*

*I, along with everyone else, must put
my differences aside to work on
our common agenda.*

*It is . . . clear to me, from many
comments by you and others, that
I have not contributed my full
share to making our system as
successful as it can be . . .*

*I commit myself fully to this task as
we move together into this new
period.*

Likewise, the Episcopalians also express their hope to live a "godly, righteous and sober life," not too much different from what Lombardi seeks. Diligent efforts to find out his religious affiliation were unsuccessful; it is not published anywhere in connection with his biography, and for that matter it is not anybody's business. But I could not help but wonder whether he drew at least some inspiration from the experts.

Now, did you ever think you

would read from The Book of Common Prayer on the front of the metro section? Me either. But then again, I never thought I'd see John Lombardi apologizing. Life is rich and interesting.



—Howard Troxler, Columnist
The St. Petersburg Times
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RUNNING ON EMPTY?

KNOW THOU THAT every man is either empty or full. For if he has not the Holy Spirit, he has no knowledge of the Creator; he has not received Jesus Christ the life; he knows not the Father who is in Heaven; if he does not live after the dictates of reason, after the heavenly law, such a one is empty. If, on the other hand, he received God, who says, "I will dwell with them and walk with them, and I will be their God," such an one is not empty, but full.

—Irenaeus

WHAT IS A CATHEDRAL?

CATHEDRALS HAVE BEEN something of an enigma in the life of the Episcopal Church in the United States. A place for the bishop's chair; a center for liturgical life; a space for music and the performing arts: all of these and more had marked cathedral life in Europe but were missing in America.

Given the anti-bishop sentiment that permeated American life from the time of the Puritan colonists until well into the 19th century, great gothic houses of worship were not acceptable, and bishops, both Anglican and Roman, were well-advised to maintain low profiles. Add to that mix the strong democratic dimension that has been a unique aspect of our Episcopal Church heritage, and the need or desire for a cathedral even vaguely approaching the European model was simply not a part of our ethos.

As recently as fifty years ago, most dioceses in this country did not have cathedrals or, if a cathedral existed, it was a parish church that had been so designated either by the bishop or by action of a diocesan convention. In the Diocese of Indianapolis, for example, there was no cathedral in 1950 when John Craine, later bishop of

the diocese, became rector of Christ Church, Indianapolis, and in concert with Eli Lilly, convinced Bishop Kirchhoffer to designate Christ Church as his pro-cathedral (standing in place of a Cathedral).

In the neighboring Diocese of Southern Ohio, Bishop Henry Hobson said that his cathedra was the front seat of his car, because that was where he spent most of his time. The Diocese of Ohio did have a cathedral in Cleveland, complete with a tabernacle on the high altar. Close examination of the tabernacle, however, would show that the door had been welded shut lest some "high church" cleric attempt to reserve the sacrament! Even more recently, Wesley Frensdorf, previously the Bishop of Nevada and sometime Dean of St. Mark's in Salt Lake City, carried his cathedra, a small three-cornered folding stool, in his car and his cathedral became the place where the stool was unfolded.

Toward the end of the nineteenth century a change began to take place in our attitude toward buildings. The three great Episcopal cathedrals in this country were begun. The Cathedral Church of St. Peter and St. Paul in the District of Columbia, the Cathedral Church of St. John the Divine in New York, and Grace Cathedral

in San Francisco all came under construction by the end of the nineteenth century. All three edifices number among the larger cathedrals in the world, and each has unique ministries to the communities they serve.

Cathedral ministries are important when looking at cathedral life in the U.S. We have no state financial support to help us maintain the fabric of our buildings. Neither do we have the centuries old-traditions of choir schools or centers of learning. That may be a blessing in disguise. As in every parish or mission congregation in this country, cathedral staffs must develop the ministries that make sense to the communities in which they exist. And like every other Episcopal church, these ministries reflect the abilities and talents of the leadership, both clerical and lay.

St. John the Divine is a good example of changing ministries reflecting changing leadership. When James Pike, later Bishop of California, became dean of St. John's, he brought with him his strong talents for preaching and teaching. With the help of Canon Edward West, St. John's became a center for liturgical excellence in the late 1940s and early 1950s and a place where some of the most exciting teaching and preaching of



that decade was taking place. Later, under the deanship of James Morton, the emphasis shifted to the arts. St. John's became a center for music, for the performing arts, and for liturgical extravaganzas. Where else could elephants be processed down the center aisle for the Blessing of the Animals? Dean Morton also developed the stone-cutting yard into a training school for unemployed young men in the neighborhood surrounding the Cathedral. Today, the master of the cutting yard is a forty-something stone cutter who came to the school as a teenage dropout. When not cutting stones for the cathedral itself, the cutting yard now

produces ornamental garden furniture, which is eagerly sought by those anxious to restore or create gardens reflecting their 19th century residences. The same story could be told about the fabric and rug restoration shop also located on the cathedral grounds.

So what is a cathedral? It is indeed the seat of the bishop—the place where the cathedra resides. **But it is more than that.** It is a lively, rich, and varied place that rightly defies definition. Very often cathedral personnel dig deeply into the past and restore or introduce for the first time some of the more traditional pieces of cathedral life as lived out in Europe and Britain. Equally important is the effort to deal with community issues and concerns. Most of all, a cathedral, like any parish or mission, is a place where the Gospel is preached, the sacraments are duly and faithfully administered, and prayers are offered. This is really the heart of the matter—may all of us be faithful to that mission.

—The Very Rev. Jack C. Potter,
Dean, St. Mark's Cathedral,
Salt Lake City, Utah

*The pen and ink drawing of the
Cathedra [chair] of Christ Church
Cathedral, New Orleans, is by
Arthur Need.*

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WEDDINGS & DONKEYS

BECAUSE HOLY MATRIMONY is first of all a service of worship, it requires similar care and attention as Baptism, Holy Communion and Morning & Evening Prayer. The music, like the ceremony, should be an act of worship which distinguishes the service from a mere social gathering.

If, on Sunday morning, you arrived at church to hear the organist playing the soundtrack from *Sleepless in Seattle*, I would imagine that the liturgy would take on a much different meaning! The same is true for a wedding service.

The stories of the "traditional" wedding marches show the very secular connotation of the music. In Wagner's opera *Lohengrin*, Else marries a knight whose name is unknown. Once he reveals himself as Lohengrin, a knight of the Grail at Monsalvat, he is forced to return to his homeland. As he sails to Monsalvat, he leaves his grief stricken bride dying on the banks of the River Scheldt. Mendelssohn's *Wedding March* is part of the incidental music he composed for a nineteenth century performance of Shakespeare's *A Midsummer Night's Dream*. The music is written for the wedding of Titania, Queen of the Fairies, to Bottom,

who has been given the head of a donkey by the fairy trickster, Puck. Indeed neither of these weddings seems to be too "traditional."

In an interview with CBS in 1950, Richard Wagner's granddaughter was questioned about her grandfather's second marriage:

Interviewer: Was the "Bridal Chorus" from *Lohengrin* used at the wedding?

Granddaughter: Goodness, No!

Interviewer: How about Mendelssohn's "Wedding March" from *Midsummer Night's Dream*?

Granddaughter: Nobody gets married to them in Europe.

Interviewer: They are very popular over here.

Granddaughter: Yes, I know, since I am in this country. However, we never heard of it in Europe until we saw it in the movies, and then we thought it was a Hollywood joke.

Interviewer: What do people get married to in Europe?

Granddaughter: Well, we make a difference between secular and sacred music. And beside, I would be superstitious to get married to the "Bridal Chorus."

Interviewer: Why?

Granddaughter: Well, the marriage of Lohengrin and Elsa did not last very long.

—Frank Shelton, *Director of Music*
Grace Church
Colorado Springs, Colorado

HOLY! HOLY! HOLY!

"**H**OLY, HOLY, HOLY;" it is so familiar that we are almost incapable of recapturing the shock, the terror that swept over Isaiah that day in the Temple.

Isaiah 6 traditionally is read on Trinity Sunday because the Hebrew superlative, the same adjective repeated three times, has long been seen as a picture of perfection, here of the perfection of God himself. If the word "God" means anything at all, we ought to expect not to be able fully to understand whatever-it-is that it refers to. We are always in danger of blundering in arrogantly, like old Uzziah, waving our little theological schemes like home-grown incense in front of the living God. There is a special sort of theological leprosy which is reserved for this folly.

But then, just when we might have despaired, the glory is seen again. You can always tell, because the real thing dazzles and terrifies. Isaiah didn't try to *analyse* God: he wanted to curl up and die, like Paul lying prone on the road to Damascus. Like St. Paul, he was forgiven; like Paul, he was commissioned with a message of woe and joy, sorrow and love.

The message of Ephesians 1,

though, is pure joy; and it is pure Trinitarian theology. This is the angel singing where the fool should fear to tread. All is from the Father. All is through the Son. All is accomplished by the Spirit. To and fro goes the prayer-poem, like Ezekiel's seraphim darting this way and that, with the throne-chariot of the one who ought not to be seen resting above them.

Only now the figure on the chariot is one whom we know, one in whom woe and forgiveness, sorrow and love, met and mingled. He at whose presence the seraphim veil their faces has Himself been unveiled. To say that seeing Him is seeing the Father is making a far more shocking claim about the Father than it is about Him.

And the claim then turns on us: Whom shall I send, and who will go for us?

*The Very Rev. Dr. N. T. Wright,
Dean of Lichfield, Church Times*



STARS AND STRIPES FOREVER

THE COMING OF JULY 4TH, Independence Day, reminds me that I did not leave another land to come to these shores, nor did I have to make a choice to be an American rather than something else. I did not struggle for this land, nor was I able to fight in battle for it. I did not earn America. America is a gift that was given to me: I was born here. America is my heritage, a gift passed on to me by the men and women who founded this country and battled for its independence, by all the men and women who fought and the many who died to keep it free, and by all those whose hard work, dedication and service have built it, over the years, into a great nation.



Many hands have given me this gift called America. I am grateful

to all of them, and behind all those hands, I see the hand of God, for his grace is, I believe, the ultimate origin of this gift to me.

I am not an "Ugly American," who is prejudiced against those who live in other lands and climes, thinking them ignorant and inferior because they do not live according to our "American Way." You could not even call me a "Homely American," who does not appreciate the various cultures of other countries. Nor do I think I'm a "Near-sighted American," who cannot see the problems that we still have in our great land. What I am is a "Grateful American," who, each time he returns from a foreign destination, no matter how lovely and hospitable, no matter how rich the culture, is always powerfully glad to be home, eager to work to make our nation an even better land for all, and greatly thankful to be an American.

All this is why I always look forward to the Sunday nearest July 4th when we sing our national hymns, remember just what a great gift America is, and give thanks to God for all those who gave this great land to us and have made it something we can proudly give to those who come after us.

—The Rev. Laurence A. Gipson,
Rector, St. Martin's Church,
Houston, Texas

CHILDREN'S LETTERS TO GOD

Dear God, I read the Bible. What does begat mean? Nobody will tell me. Love, Allison

Dear God, Are you really invisible or is that a trick?—Lucy

Dear God, Did you mean for the giraffe to look like that or was it an accident?—Norma

Dear God, Instead of letting people die and having to make new ones, why don't You just keep the ones You have now?—Jane

Dear God, Who draws the lines around countries?—Nan

Dear God, What does it mean You are a Jealous God? I thought You had everything.—Jane

Dear God, Did You really mean "do unto others as they do unto you?" Because if you did, then I'm going to fix my brother.—Darla

Dear God, Thank You for the baby brother, but what I prayed for was a puppy.—Joyce

Dear God, Why is Sunday School on Sunday? I thought it was

supposed to be our day of rest.—Tom L.

Dear God, Please send me a pony. I never asked for anything before, You can look it up.—Bruce

Dear God, If we come back as something—please don't let me be Jennifer Horton because I hate her.—Denise

Dear God, My brother is a rat. You should give him a tail. Ha ha.—Danny

Dear God, Maybe Cain and Abel would not kill each other so much if they had their own rooms. It works with my brother.—Larry

Dear God, My brother told me about being born but it doesn't sound right. They're just kidding aren't they?—Marsha

Dear God, I do not think anybody could be a better God. Well, I just want You to know but I am not just saying that because You are God already.—Charles

Dear God, The bad people laughed at Noah — "You made an ark on dry land you fool." But he was smart, he stuck with You. That's what I would do.—Eddie

CREAM OF THE CROP



THE 1998 spring selection of the EPISCOPAL BOOK CLUB, and the first of its 45th anniversary year, is a compilation of addresses given at the *Truth About Jesus* seminar in Birmingham, Alabama, last year, and published under that title.

Edited by Donald Armstrong, Rector of Grace Church and St Stephen's Parish in Colorado Springs, the books' contributors include Diogenes Allen, Walter Eversley, Gareth Lloyd Jones, John Koenig, Guy F. Lytle III, Alister McGrath, Fleming P. Rutledge, Edward L. Salmon Jr, and N. T. "Tom" Wright, all familiar names to TAD readers and EBC members.

"These essays engage such contemporary groups as the Jesus Seminar. Their authors are obviously familiar with the material of the present debate, and they enter it representing the Gospel and the catholic faith with intelligence and clarity. Far from reacting to some anti-Christian or heretical program in particular, they are responding, not unlike the Apostles, to the situation at hand. The result is a

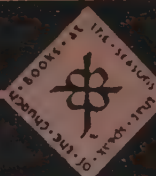
refreshing reading of the 'old story.'"— Andrew C. Mead, Rector of St Thomas Church, Fifth Avenue, New York City

"A Church that does not have a high view of Christ has an uncertain future. *The Truth About Jesus* is a timely contribution to an important debate."— George Carey, Archbishop of Canterbury

"These lectures augment the flow of good books that counter the eccentricities of modern Jesus study. The pieces by the British heavyweights N. T. Wright and Alister McGrath are alone worth the price of the book."—J. I. Packer, Regent College

Either *The Truth About Jesus* or *The Protestant Face of Anglicanism* (see the Lenten issue of TAD for a description) may be chosen as a first selection for new or gift memberships in the EPISCOPAL BOOK CLUB (see page 34 for enrollment information).

In addition, and throughout 1998, each new member and each giver and receiver of a gift membership will receive a bonus book in celebration of EBC's 45th anniversary.



CURRENT



The spring and current selection of the EPISCOPAL BOOK CLUB is *The Truth About Jesus* (see "Cream of the Crop" on the preceding page for a description).

SUMMMER



Emily Dickinson and the Art of Belief, by Roger Lundin, is the EBC summer selection, scheduled to be mailed to members mid-May. The book is a fascinating biography of one of America's least public figures with particular emphasis on her lifelong struggle with religious belief. Lundin shows that Emily Dickinson - though she never joined the church and stopped going to church altogether around the age of thirty - stands as one of the major religious thinkers of her age.

AUTUMN



(tentative)

A C. S. Lewis collection, compiled and edited by David Mills of

the Trinity School for Ministry in Pittsburgh, Pennsylvania, in observance of the Lewis centennial.

WINTER



(tentative)

A collection of sermons by the Rev Fleming P. Rutledge, columnist and participant in the Anglican Insitute/Anglican Digest conferences.

FUTURE



A collection of the Collects of Thomas Cranmer, compiled by the Very Rev Paul Zahl, Dean of Birmingham (U.S.) and the Rev C. Frederick Barbee, editor of The Anglican Digest.

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 *The Protestant Face of Anglicanism*, Paul F. M. Zahl. An amazing book! Paul Zahl shows us a face of Anglicanism we haven't noticed for a long time. It is a shining face, mirroring and reflecting God's grace very graciously. \$14, postpaid


 *The Bones of Joseph: From the Ancient Texts to the Modern Church*, Gareth Lloyd Jones. Written for those with no expertise in theology or prior knowledge of the texts studied, this book offers a unique blend of interpretation and application, of scholarship and spirituality. \$14, postpaid

 *The Original Jesus: The Life and Vision of a Revolutionary*, N. T. "Tom" Wright. Written in a lively, non-technical style, and illustrated throughout with full-color photographs, this book offers a compelling insight into what Jesus really stood for, why He was crucified, and how it was that His fol-

lowers came to regard Him as nothing less than the face of God. \$14, postpaid

 *Toward 2015: A Church Odyssey*, Richard Kew and Roger White. Beginning with a vision of what the Church could be twenty years from now, Kew and White chart the course that Anglicans must take in order to achieve the goal of a strong, lively, and mission-focused church. \$14, postpaid

 *A Gallery of Reflections: The Nativity of Christ*, Richard Harries, Bishop of Oxford, who brings together his love of art and his Christian faith in a book that takes readers deeper into the Christmas story with more than thirty paintings, icons and sculptures representing many different ages and cultures. \$13, postpaid

 *Glory, Laud and Honour: Favourite Hymns and Their Stories*, Peter Harvey. To know something of the background of the writers of the hymns we sing and to enter their experience of God is to enrich our acts of worship. Peter Harvey's book helps us to do this. \$10, postpaid

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IN LOCO PARENTIS

EVERY DAY GREG BLACKBURN ushers 40 boys down Seventh Avenue in New York to St. Thomas Church. And every day he wears a red cassock and black academic robe—vestments which those affiliated with only one school outside London are allowed to wear.

The Arkansas native is assistant headmaster at the St. Thomas

Choir School, founded in 1919 by T. Tertius Noble, who was sent to America to establish an academy comparable to London's Westminster Abbey Choir School. St. Thomas, an Episcopal school, is the only church-affiliated boarding choir school in the United States and one of three remaining in the world.

About 40 boys in fifth through eighth grades are enrolled there each year, and perform with



Arkansas Democrat-Gazette/RICK MCFARLAND

celebrities like Placido Domingo, Judy Collins, Jessye Norman, Leontyne Price and Carly Simon. They sing at six choral services at St. Thomas Church each week and have sung with the Brooklyn Philharmonic Orchestra, the New York Philharmonic, and the Cleveland, Pittsburgh and American symphony orchestras in places like Lincoln Center and Carnegie Hall.

The headmaster leads the boys, dressed in their cassocks and robes, on 20-minute walks to daily church services. Blackburn brings up the end of the line.

"People always stop and ask us what we're doing. We look like those girls in *Madeline*. That's what I often think of as we make that walk," he says.

His charges, however, are not girls. They are all-boy boys. They roughhouse every time they get a chance, and they play soccer, softball and basketball in nearby Central Park or in the school's gymnasium.

"I hear people when we get off the bus at sporting events say 'Here come the choir boys,'" he says. "But our boys are very agile, and they understand what it means to be together as a team."

They are focused, however, on their voice talents. Their school is tailored to them and their abilities.

"Sometimes you can go into the gym before a concert, and they will be there playing but they won't be making any noise," Blackburn says. "They know they have to save their voices. This is something they do on their own, they don't have to be told."

Blackburn and the rest of the faculty are mindful of the expectations placed on the boys, and this fall decided to take some of them on a field trip in lieu of final exams.

"We thought, you know, these are fifth-graders. They've worked hard, they've learned a lot," he says. "They don't need this. They deserve a break."

Demands on the boys' time rise around the holidays, he says. They gave two performances of Handel's *Messiah* before Christmas, and sang at two services Christmas Eve and one on Christmas morning.

Instead of taking tests during that already stressful season this year, the boys visited Radio City Music Hall and Hard Rock Cafe.

Since the school is nestled in the middle of a metropolitan area, the students benefit from cultural experiences they might not otherwise have. But they don't get many chances to do things just for the fun of it. This was his chance to treat them to pure entertainment, Blackburn says.

"The boys are talented, and they are focused," he says. "But they're just boys. That comes out in a lot of the activities we have here."

Blackburn was head of the lower grades at the Browning School in New York when a priest at his church, St. Thomas, asked if he would be interested in a position at the choir school.

Soon after he accepted the job, he was sent on a 10-day trip to London to be fitted with his cassock and to shadow Gordon Roland-Adams, then headmaster of the Westminster choir school. His wife, Cathy, and their daughter, Stephanie, accompanied him on a trip back to Westminster in June so they could attend farewell ceremonies for Roland-Adams. Roland-Adams is now headmaster at St. Thomas.

As assistant headmaster, Blackburn bridges the gap between church and school, teaches a fifth-grade English class, helps arrange schedules and organizes tour travel for students and faculty.

Some might say Blackburn goes above and beyond the call of duty; he and Cathy live in a two-bedroom apartment on the sixth floor of the school. The students, who reside on three floors of the building, including the sixth, often knock on his door for all kinds of little-boy matters.

"They'll ring the bell sometimes at 10:30 at night and they'll say 'I'm homesick, can I call my mother?'" he says. "And I'll say 'Come on in,' and they'll call their mamas and get a drink of water and go back to bed. That's a Southern thing—they always laugh at me because I say 'mama.'"

On Sunday mornings, Blackburn gets up at 6 a.m. to get the younger boys ready to sing at the early service at St. Thomas Church. He helps them get into their vestments, and combs and sprays their hair.

"I have my little bag that I carry with me," he explains. "I always have cough drops, peppermint and Kleenex so I'm ready when they ask for any of that."

It doesn't stop there. During a recent outbreak of stomach flu in the school, Blackburn and the rest of the faculty nursed a dozen boys back to health.

"I had on my robe, and I was wiping faces and comforting little boys. I thought, 'This is just part of it.' You can't ever have your boundaries when you work with children."

Blackburn learned from his father that if something needs doing, a job title should not stand in the way of its getting done.

—Kimberly Gillespie
Arkansas Democrat-Gazette

JOB'S COMFORTERS

IN THE BOOK OF JOB, that profound meditation on the mystery of suffering, several chapters are devoted to the efforts of three of Job's friends to comfort him in the midst of his sudden calamities.

They did not make a very good job of it and the phrase 'Job's Comforter' has come to be used of a person who, while purporting to give sympathy, succeeds only in adding to the distress.

There are many suffering in the world today, but, sadly, Christians are often the last people to whom they turn.

Ray Morris explored this paradox in an evening sermon entitled '*Holy words that make things worse.*' He stressed that in the vast majority of cases Christians want to help, but that this help is sometimes perceived as having unhelpful strings attached. We can all learn from the mistakes of the original Job's Comforters.

How are we to help?

Mr. Morris posed the question, "Most of us will from time to time meet people, at home, at work, in our families, among our friends, who have suffered misfortune or severe disappointment. How are we to help—as the Bible puts it, 'to weep with those who weep'—without adding to the distress?"

Someone has lost a loved one in an accident; an expectant mother has lost her baby; a key exam has been failed; a marriage has broken down; a serious, perhaps terminal, illness has been diagnosed, a job lost. What does one say?

What not to do

Eliphaz, Job's friend, made three main mistakes in his approach.

Firstly, he *jumped to conclusions*. He assumed that Job's suffering was the result of unacknowledged sin, and he called on Job to repent when there was no significant sin of which to repent. He made the logical mistake of assuming that because sin leads to suffering, therefore all suffering must be the result of sin. It is not helpful to a person who is suffering to assume that this is the result of wrong doing in the past. That was certainly not Jesus' view when asked, in St. John 9, whose sin led to a man being born blind. He announced, "No one's."

Secondly, Eliphaz *judged his friends*. He was ready to adopt a tone of moral superiority towards Job. Yet Jesus warned with great force against judging others. We need discernment and the church needs discipline, but these are to be exercised prayerfully and collectively; there is no place for individuals to judge each other.

And thirdly, he *jettisoned com-*



Gustave Doré

passion. For all he went through the outward motions of support, what he actually said showed a lack of real sympathy for Job. He had not really tried to put himself in Job's place.

How do others see us?

So Mr. Morris asked, "Is that how we, as Christians, come across to people in trouble?" Do we seem to them to believe the worst about them; do we appear to regard ourselves as morally superior; and for all our outward actions do we lack compassion?

He went on to say that the *prime example of unswerving integrity but genuine compassion is Jesus Christ*. "The only people he ever turned away were the self-righteous; but those who were conscious of their own folly and weakness came readily to Him, so much so that the respectable people criticised Him as a 'friend of publicans and sinners'!"

As a beginning, we suggest the two words, '*just caring*.' People want to know that someone cares, that someone is there sitting beside them with no ulterior motives: "I'm so very sorry," sincerely meant, with the message that I'm not afraid or embarrassed to be with you in your grief. This is worth a ton of pious words, which in any event will not register and will not even begin to explain the inexplicable.

An important question

He concluded with a contrast and a question: Eliphaz wept and then sat in judgement; Jesus wept and then identified Himself with the world's suffering, and took it upon Himself. Whom are we following?

—St. Barnabas Parish Church
of Linthorpe & Ayresome



And, for all this, nature is never
spent;
There lives the dearest freshness
deep down things;
And though the last lights off the
black West went
Oh, morning, at the brown brink
eastward springs—
Because the Holy Ghost over the
bent
World broods with warm breast
and with ah! bright wings.

—Gerard Manley Hopkins
(1844–1889)

REFLECTIONS ON MORNING PRAYER

TO ABANDON OUR TRADITIONAL service of Morning Prayer would be ill-advised: it would almost certainly hamper or even cripple our outreach efforts. In my view, the Communion service explicitly involves exclusion; the heart of the service is open only to "baptized Christians." There was a time when we were encouraged to "bring a friend" to services, and many of us did. In my experience, many who are not baptized Christians find our Morning Prayer service unthreatening and congenial. I have not hesitated to introduce such people to Grace Church at such services. I would be very reluctant, however, to subject an unbaptized friend to a communion service, for no one likes to be treated as an outsider. It is surely no coincidence that, even in the midst of our current liturgical experiment, we reverted to Morning Prayer on Grace Church School Sunday, when members of the the school community were our honored guests.

Many of the Episcopal churches that eschew Morning Prayer are languishing. Grace has offered Morning Prayer for as long as anyone can remember and has flourished. There are a number of reasons why this is so, but I have a

firm conviction that the regular offering of the Morning Prayer service is one important element in our success. I suggest that it would be unwise in the extreme to abandon a form of worship that so many have found so nourishing for so long.

—Edward W. Keane, Vestryman
Grace Church, New York City
in The Spire



PAUL HEARS FROM HIS MOTHER

*You have time
to write to the
Corinthians and the
Galatians, but
never to
me...*



EVANGELISM SUCCESS

THE DECADE OF THE 1990s has been designated as the Decade of Evangelism in the Episcopal Church. While some observers have declared it a failure and cite a loss in overall baptized membership within the Episcopal Church, other observers claim success.

An example of the success of the Decade of Evangelism can be found in the Diocese of Alabama, which embraces 48 counties in north and central Alabama. Between 1986 and 1995, the general population of this area grew by 2.2% while the baptized member-

ship of the Diocese of Alabama grew by 22.6%. In 1986, Episcopalians represented 0.8% of the total population and in 1995, we represent 1.0% of the 3,164,000 people or a baptized membership of 31,500. This membership growth has continued annually with almost 33,000 members worshipping in 87 congregations at the end of 1997. During that same 10 year period, counties with an Episcopal Church presence have increased from 35 to 39. During the 1990s, two new parishes have been established in Birmingham and one new parish in both Decatur and Madison with another new parish now being planned for



Huntsville. In Birmingham, a metropolitan area of almost 1,000,000, the Episcopal Church is growing at a rapid rate. Birmingham now has five parishes with 1,200 members or more. The parish in Birmingham which the author serves as rector—All Saints'—has grown by 58% since 1990 (from 800 to 1,300 members) while its stewardship pledge base has increased by 96%. Baptisms and confirmations are at an all-time high. And our greatest increase in membership is coming from young adults between the ages of 25 and 35 entering the Episcopal Church, as well as college graduates returning to active church life.

Why is the Episcopal Church growing in such a steady fashion in Alabama? The diocese is diverse both in its clergy and the style of worship among its parishes; it has within it a range of liturgical traditions from Anglo-Catholic to Charismatic; it has a strong diocesan Camp and Conference Center currently undergoing a \$3 million expansion; there are full-time campus chaplains at three universities with part-time chaplains at smaller colleges; community outreach and both international and domestic mission activities are strong within a partnership between parishes and diocese; youth ministry is active in most parishes,

with full-time or part-time staff being employed by more and more parishes each year; and Cursillo is known in every parish, with over 12% of the diocesan membership having already participated in a Cursillo weekend renewal.

The Episcopal Church may not reach the promised goal of 1,000 new congregations during the 1990s as we finish the Decade of Evangelism, but we will have witnessed a significant step forward in spiritual renewal which is transforming our Church in preparation for the work yet to be done in the 21st century.

—The Rev. William King, Rector
All Saints' Church,
Birmingham, and
Diocesan Ecumenical, Officer
Diocese of Alabama

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TINY CROSSES: SIMPLE TOOLS FOR EVANGELISM

WHEN I FIRST WENT TO ISRAEL in 1985, I brought back about 200 little crosses from Bethlehem. They were gifts for prayer partners, employees, business associates and customers.

The crosses were made by Palestinians using local olive wood, the same wood used to make the cross of Jesus.

I had no idea how eagerly these crosses would be received. Many recipients asked for additional crosses for their family or other loved ones. Some were presented as baptismal gifts. I quickly ran out of crosses, and ordered more by mail. So far I have presented over 4,000 of these crosses, from West Hartford to Florida to Ethiopia and England.

Beyond Easy

The Hartford, Connecticut Deanery supports the work of the Morgan Street Jail Ministry, and through this we have presented 2,000 crosses to prisoners. This jail experience has illustrated what a simple and powerful tool these two-inch crosses are for evangelism. Since realizing this, I have

expanded distribution of the crosses beyond those "easy" gifts to fellow Christians. I have begun to give them to people I meet in the everyday course of life who are not expecting to hear about Jesus.

Recently, I gave crosses to a man who sold me a car. It turns out he had just begun to return to church after a long absence and a divorce. He gave one to his daughter, who took it to school and told the story of the cross. A man who runs a small store refused to charge me for two miniature springs I needed. I went out to the car and brought him back a cross.

A young man I know is moving to a new job. Although he dwells in a world of bars, rock bands and dirty jokes, he was moved in a beautiful way to receive the cross from somebody who he knew valued him.

One of the most thrilling uses of the crosses has been by my friend Patty Copp as she worked for many years at Duncaster, a nearby retirement community. In recent years I have given her about a dozen crosses, and a whole ministry has evolved around the "loaning" of these crosses to people who are suffering pain or loss. The covenant is that you keep the cross as long as you feel you need it, then return it so grief or pain can be overcome as the cross is passed on to others.



The 1- $\frac{3}{4}$ " high crosses can be purchased for 30 cents each, including postage from Jerusalem to your door. The crosses are bagged 100 per bag and individuals or parishes can buy as many as they want, in multiples of 100 crosses.

To order a supply of crosses, write a letter to the address below, stating the number of crosses you want @ \$30 per hundred crosses. Enclose a check for the total amount, made payable to the Episcopal Diocese of Connecticut. No sales tax is required, and all postage is included in the price. Give the address to which you want them sent. The minimum order is 100 crosses at a cost of 30 cents each (\$30) total, postage in-

cluded. Order as many as you need. Allow about 12 weeks from the date of your order for surface delivery from Jerusalem. All crosses have a small hole drilled for threading of a necklace or chain. No necklace is included with the crosses. This offer has been extended to Oct. 1, 1998. All the crosses you order must go to one address within the USA. Mail your letter and check to:

Evangelism Committee
Episcopal Diocese of
Connecticut
c/o Mr. Laird Mortimer
PO Box 571
Tariffville, CT 06081-0571

DISTRACTIONS

THE CATECHISM, in the Book of Common Prayer, tells us that in corporate worship “we unite ourselves with others to acknowledge the holiness of God, to hear God’s Word, to offer prayer, and to celebrate the sacraments.” Worship is, or ought to be, a holy time, a time to refocus on the vision of the glory of God. But in many parishes it is very hard to discern this kind of focus. As a friend of mine has said, it often seems that Episcopalians view the liturgy as little more than a prelude to the coffee hour.

Observe, for instance, the chatter which begins as soon as many people come into church and which often continues throughout the service. Whatever happened to entering the church quietly and kneeling to pray? Indeed, whatever happened to worshiping God in the beauty of holiness?

Frail Humans

We frail humans find it hard enough to keep focused on God. The time we spend in church ought to support us in that, not distract us. My concern is not about a particular style of worship. While we all have our preferences about these things (low church,

broad church, and high church distinctions), all of these should be transcended by a general care for the way we conduct our worship. There was a time when one could expect to find such care in worship in any Episcopal Church, but that is no longer the case in many places.

Oddly enough, the clergy often create some of the greatest distractions. In many parishes, it is the custom for the priest to begin the liturgy with lengthy words of welcome, an invitation to the coffee hour immediately following, and a description of the occasion which is being celebrated. Then there is the announcement of the number of the hymn to be sung or the page in the prayer book on which the service begins. Curiously enough, virtually all of this is information contained in the service leaflet. If the leaflet is so badly designed that a visitor cannot decipher it, then it ought to be redesigned. And this lengthy introduction is an insult to the intelligence of the regular members of the congregation who, it seems to be assumed, are unable to use the sheet for the very purpose for which it was designed.

Invented Props

But what really disturbs me about all of this, and about many other distractions which take

place throughout the service in many churches, like the continual announcing of page numbers and the chaos which often erupts at the exchange of the Peace, is that it undermines the purpose for being there. We have come to stand before the God of heaven and earth, to behold the King in his beauty. We have come to worship God in the beauty of his holiness. We have come to share in the divine life, but we seem to have so little confidence in the God whom we worship, that we insist on inventing all sorts of props for creating a sense of human community, just in case we are unable to perceive the divine communion into which we are called.

I hasten to add that I believe that worship is very much a community event. We cannot jump-start it by inserting "improvements" into worship, whether those additions be announcements, additions to the prayer book text, or commentary, no matter how well intentioned.

Original Design

My principal solution to the many distractions which intrude on worship is simple: Allow the services of the Book of Common Prayer to do what they were designed to do. In those parishes

where Morning Prayer is the principal service, the prayer book provides that the officiant begin with an opening sentence from scripture or with the words "O Lord, open thou our lips." These state our purpose and inaugurate our worship so much more appropriately than words of welcome and announcements ever could. Where the Eucharist is the service of the day, the opening words, "Blessed be God. . .", put us immediately in mind of our purpose in being there. The texts and actions of the liturgy provide all that needs to be said as we offer our praise and service to God. We only need to focus our attention and avoid needless interruptions.

No Cold Formalism

I am not suggesting a cold formalism in our worship. A bland reading of the texts and a dull performance of required actions is not edifying worship either. We should be at home with God, and we should be at home with one another. We should certainly welcome the stranger in our midst. But it is the job of the greeter or usher to welcome visitors when they arrive. It is the duty of neighbors in the pew to help those unfamiliar with our service by offering a prayer book or hymnal opened to the correct page. And it is an opportunity

for every member of the congregation—after the service!—to watch out for newcomers and invite them to the coffee hour.

We would also do well to offer people some help and direction about the ways in which we prepare ourselves for corporate worship. As noted above, there was a time when people entered the church and went quietly to a pew, knelt and prayed. Of course, there were friendly nods to those who were already in their seats, but a general sense of recollection pervaded the church before worship began and there was rarely any extended conversation.

But we now live in a society which bombards us with continual stimulation: Music in stores and on the telephone, advertising plastered even on clothing, etc. When we watch television in our homes, we feel free to comment on the program in progress and even to carry on conversations. Many people do the same thing, oblivious to those around them, in the theater, at concerts, and, of course, in church. In such an environment, people need to be encouraged and helped to rediscover silence, and to use it as a means of getting distractions tuned out and God tuned in, for often it is in the still small voice that God is heard.

Even the opening advertise-

ments in movie theaters now ask people to view the program in silence. Perhaps a similar request could be made in our church bulletins regarding the time before services begin. Suggestions of appropriate prayers in the prayer book (pp. 833–834) or a psalm appropriate to the day could be provided in the bulletin. If the lessons for the day are printed out, people can be encouraged to meditate on them before the service begins. Church musicians spend time planning and preparing preludes which are also intended to assist establishing a proper context for worship, but one often hears members of the congregation speaking loudly enough to be heard over the organ. Calling attention to the music, with the title and a description of the piece being played and why it was chosen, could have the added benefit of reminding everyone of the varied ministries which help to unite us in worship.

In our prayer book and in our rich and varied traditions of worship, we have, in the words of the psalmist, "a goodly heritage." It is, moreover, a dynamic and growing heritage. But I would suggest that we need to take care, lest we lose our central focus: worshipping God in the beauty of holiness.

—The Dean of Nashotah Seminary
in The Living Church

GEOGRAPHY & PURITY

UNTIL THE MID-1550S, the English Reformation was a fairly thorough mixture that combined some impulses from Luther, some borrowings from other Protestant leaders in Europe, and a number of native English tendencies. When Protestants fled England during the reign of Mary, however, they were not able to go to Lutheran lands. Defeats in warfare and intra-mural disputes in the wake of Luther's death (1546) made it difficult for Lutheran regions in Germany and Scandinavia to accept the English refugees.

The situation was different in Reformed and Calvinist regions. Calvin had secured a thoroughly Protestant settlement in Geneva early in the 1550s, and he welcomed the English refugees eagerly. Similar hospitality was extended by Reformed leaders in other Swiss cities and in southwestern Germany. In these Reformed regions, many of the English refugees caught a vision of how they would like to see their native land renewed if ever the opportunity presented itself again. What Calvin and other Reformed leaders were attempting was a systematic restructuring of society on the basis

of the Bible and their understanding of its message. Under such influence, some of the English refugees began to wonder if the eclecticism of England's previous reform had been enough.

When Mary Tudor died in 1558 after a short reign, the English refugees were able to return home. Under the new monarch, Queen Elizabeth I, they joined the many who had remained in England to push for a further, more systematic reform of England's religion. That drive for greater "purity" in the Church of England led to the rise of Puritanism in England. It also provided a major impetus for the settlement of English colonists in North America.

—Taddled



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CANTERBURY CATHEDRAL and THE LAMBETH CONFERENCE

THE THIRTEENTH LAMBETH CONFERENCE will be held at the University of Kent at Canterbury, which is situated on a hill overlooking the City. The College dining halls have been so designed that diners get a magnificent view of the Cathedral from the full length windows. As they dine together in the evenings the bishops can look down on the Cathedral Church of Christ, floodlit at night, where Anglicanism began. The Cathedral dominates the City, and there on Sunday morning July 18 the bishops and their spouses, with

the consultants, ecumenical observers and members of the Anglican Consultative Council will attend the Opening Service.

The Archbishop will preside at the Holy Communion from St. Augustine's Chair, a thirteenth century replica of an older chair on which Archbishops are enthroned, and the preacher will be Bishop Simon Chiwanga, Chairman of the Anglican Consultative Council and Bishop of Mpwapwa, Tanzania.

The Closing Service on Sunday 9 August will also be held in the Cathedral. It is no easy task to transport the Conference, 1800 people in all, down from the University. The distance is short, but the 40 coaches have to wend their way through the narrow medieval streets of the old city.

Specially arranged for Lambeth are four performances of the play about Becket, "Murder in the Cathedral," in the Crypt, and three Candlelit Pilgrimages, when bishops will be invited to retrace the steps of Canterbury Pilgrims and pray at the Cathedral's most holy sites.

The thirteenth Conference is only the third to be held in Canterbury. It was in 1978 that Archbishop Coggan decided the Conference should be residential. Until that year the Conference had been in London, at the home



of the Archbishop, Lambeth Palace. The first Conference in 1867, called by Archbishop Longley, was surrounded by doubt. Some bishops disapproved, and the Archbishop of York and the Bishop of Durham declined to attend. The Dean of Westminster refused the Archbishop permission to hold a service in Westminster Abbey, and no visit was made to Canterbury. But since then the bishops have always spent one day in Canterbury, arriving by special train. In those days the day's program followed similar lines: Service in the Cathedral, Lunch at St. Augustine's College (founded as a missionary College in 1848), and a Garden Party at the Deanery.

In 1897 the Conference was brought forward so that the bishops could celebrate the thirteen hundredth anniversary of the arrival of Augustine from Rome, the first Archbishop of Canterbury, and last year the Cathedral celebrated the 1400th anniversary of the arrival of his mission.

Since those far off days Canterbury Cathedral has been the centre of English Christianity, and Mother Church of the Anglican Communion. It is good that our bishops should go there every ten years to strengthen their faith and their unity together. Each Lambeth Conference has wrestled

with the problems of Anglican unity and witness: that was as true for the first Conference as it was for the last. But the majesty of Canterbury Cathedral seems to rise above human differences, and to stand for a faith that has power to unite and transcend our human frailties.

The Communion has developed almost out of recognition since 1867. Even in 1948 the word "Anglican" seemed an odd way to describe the Church. In opening the Lambeth Conference from St. Augustine's Chair that year, Archbishop Geoffrey Fisher said *"Though the word 'Anglican' was no longer altogether appropriate. . . . every one of the Churches represented traced its ancestry back to Canterbury and St. Augustine."*

Between the first Conference and the last, Anglicans have spread across the world. It was fitting that at the Closing Service in 1988 the President, Archbishop Robert Runcie, should dedicate the emblem of the Communion, the Compassrose, the points of which direct Anglican Christians to continue in mission in every continent and island.

—The Rev. Roger Symon
Canon Librarian,
Canterbury Cathedral



AND IN ALL PLACES



◆ A PROPOSAL TO UNITE

all of Africa's Anglicans into one single Anglican Church has been raised by the Archbishop of Cape Town. The initiative would create one of the largest and most influential churches in the world, made up of ten existing Anglican provinces.

◆ THE CATHEDRAL CHURCH OF SS. PETER AND PAUL

(Washington Cathedral) has settled its dispute with Warner Brothers Pictures over the alleged use of a cathedral sculpture in the film *Devil's Advocate*. The film studio has agreed to change portions of the picture to eliminate any perceived misrepresentation.

◆ **BISHOPS OF THE CHURCH OF ENGLAND**, in a formal response to Pope John Paul II's 1995 encyclical on Christian unity, have rejected the pontiff's view that the teaching authority of the Christian Church is centered in the office of the Bishop of Rome. That claim is a threat to the integrity of the episcopal office and to the apostolic authority of the whole Church, said the Anglican bishops.

◆ THOSE WHO ENJOYED

For Services Rendered, the Prayer Book literary anthology by the Rev. Norman Taylor, will also approve of *Twelve Miles from a Lemon* by the same author. This selection of writings by Sydney Smith is available from the author, £15 plus postage, Shire End West, Cobb Rd, Lyme Regis DT7 3JP, United Kingdom.

◆ **THE FIRST FEMALE CELBRANT** of Holy Communion in the Diocese of Eau Claire was the Rev. Mary Caucutt, vicar of St. Andrew's Church, Pinedale, Wyoming, and a daughter of the Cathedral in Eau Claire. Eau Claire is one of four dioceses in which women are not ordained. The service was held, despite the objection of the bishop, in Christ Church Cathedral.

◆ **THE ANGLICAN RETREAT CENTRE** at Sorrento in southern British Columbia, Canada, has begun a search for a new director. Anyone interested should contact F. Scott Montgomery, P.O. Box 115, Main P.O., Edmonton, AB T5J 2G9.

◆ **THE REV. JAMES E. GRIFFISS**, a professor at Nashotah House and editor of the *Anglican Theological Review*, has been named theological consultant to the new Presiding Bishop of the Episcopal Church.

◆ **DRIVE-THROUGH CHURCH:** St. David's Anglican Church in Sydney, Australia, located on a busy six-lane highway, offers sermon cassette tapes to commuters who pull into the church's circular driveway from 7 to 9 a.m. The successful venture has offered such sermons as "Sex, Lies, and God," and "The Meaning of Life," based on Ecclesiastes.

◆ **USING THE 1662 PRAYER BOOK**, the rector of Christ Church, Shrewesbury, New Jersey, conducted a funeral service in December for four unidentified persons who died 228 years ago. The partial skeletons were found when workmen were enlarging the cellar of the 1769 church during its \$1.2 million face-lift.

◆ **THE FIRST NORTH AMERICAN** Anglican Women's Leadership Conference will be held July 30–August 2 at the University of British Columbia, Vancouver, Canada. Information from

Fernanada Roszkowski, Women in Mission and Ministry, 815 Second Ave., New York, N.Y. 10017; telephone 800-334-7626 ext. 5346.

◆ **THE BIBLE** has now been translated into 2,197 languages, according to the United Bible Society. This means that since 1996 eight more languages have translations of the entire Bible and 30 more languages have either a New Testament or a portion thereof translated.

◆ **A TIP OF THE BIRETTA** to the Church of the Ascension, Montgomery, Alabama, which began their building drive with \$3.4 million in hand toward the goal of \$3.8 million. The new construction is for the burgeoning Sunday School program of that parish.

◆ **"WELCOME BACK!"** was the response of the Bishop of Manchester to a priest who had left the Church of England for the Church of Rome and later realized that he "had made a mistake." About 200 priests have left the Anglican Church for the Roman Church since the vote to ordain women in England, but those who return are quickly placed in Church of England parishes.

✦ **THE S.P.C.K.** marked its 300th anniversary in March with a service of thanksgiving at St. Martin-in-the-Fields, Trafalgar Square, London, in the presence of its patron, Queen Elizabeth II, with the Archbishop of Canterbury preaching. This November, the American branch will hold a similar service at the National Cathedral in Washington.

✦ **VESTMENTS** are greatly needed for St. John's Anglican Parish, P.O. Box 25, Chileno, Chizumulu Island, Malawi, according to the Rev. Peter M. Azizi, vicar. If any parishes have chasubles, etc. no longer in use, we ask you to contact Fr. Azizi for more information.

✦ **AND, FINALLY**, this on a sign found on a wall of a Baltimore convent: "Trespassers will be prosecuted to the fullest extent of the law.—The Sisters of Mercy."

✦ **KEEP THE FAITH**—and share it, too.—Editor



St. Matthew 28:19

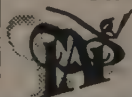
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✝ **THE RT. REV. JOHN MAURY ALLIN**, 76, XXIII Presiding Bishop of the Episcopal Church.

✝ **THE RT. REV. ROSS SYDNEY HOOK**, 81, former Suffragan Bishop of London and Chief of Staff to Archbishop Runcie.

✝ **THE RT. REV. FRANCIS WILLIAM LICKFIELD**, 89, V Bishop of Quincy.

✝ **THE RT. REV. LESSLIE NEWBIGIN**, 88, internationally known theologian, missionary, and bishop in the Church of South India.

✝ **THE RT. REV. QUINTIN PRIMO, JR.**, 84, retired Suffragan Bishop of Chicago.

✝ **THE REV. CANON ISAIAH G. BELL**, 87, sometime Canon to the Ordinary of Central New York and Rector of St. Augustine's, Asbury Park, New Jersey.

✝ **THE REV. CANON JOHN H. M. YAMAZAKI**, 83, Rector Emeritus of St. Mary's Church, Los Angeles. His ministry to Japanese-American Episcopalians interred in the U.S. during World War II

was related in the Transfiguration 1997 issue of *The Anglican Digest*.

✝ **THE REV. ORRICK ASH CHILDS**, 86, founder of St. Andrew's Church, Keizer, Oregon, and an active leader in the continuing church movement.

✝ **THE REV. DAVID LEE JONES**, 68, president of Rainbow Life Ministries and former associate of St. Ambrose's Church, Boulder, Colorado.

✝ **THE REV. RICHARD N. PEASE**, 81, who served churches in New York and New Jersey, and was interim at St. David's Church, Kennebunkport, Maine in the mid 80s.

✝ **THE REV. CHARLES PICKETT**, 77, former missionary to Ecuador.

✝ **THE REV. ARTHUR LYON LYON-VALDEN**, 88, Rector of Christ Church, West River, Maryland 1958-1972.

✝ **THE REV. WALTER LEONARD PRAGNELL**, 72, Rector of Grace Church, Everett, Massachusetts 1968-1987.

✠ **THE REV. ROBERT C. W. WARD**, 86, who served in the Anglican Church of Canada and the Episcopal Church in the U.S.A.

✠ **THE REV. DR. PATRICIA WILSON-KASTNER**, 53, Professor of Homiletics at the General Theological Seminary 1982-1989 and later Rector of St. Ann and the Holy Trinity, Brooklyn, New York.

✠ **SISTER ELLEN ELIZABETH**, 86, an All Saints Sister, who had served as Guest Mistress and Novice Mistress at the Mother House in Catonsville, Maryland,

and later as Sister-in-charge of St. Anna's Residence, Philadelphia.

✠ **CHANDLER F. HARRIS**, 69, member of the Executive Board and the Board of Trustees of the Diocese of Fond du Lac, and communicant of Christ the King, Sturgeon Bay, Wisconsin.

✠ **MRS. JOHN B. WINN**, wife of the Rector of St. Michael and All Angels, Issaquah, Washington.

✠ **NANCY MARY WRIGHT**, 89, long-time supporter of *The Anglican Digest* and Anglican churchwoman, Scarborough, Ontario.

REMEMBER TAD IN YOUR WILL

You can help the ministries of the Episcopal Book Club, The Anglican Digest, Operation Pass Along, The Anglican Bookstore and The Howard Lane Foland Library by remembering us in your will. You may do so by using the following wording:

I hereby give, devise and bequeath to the Society for Promoting and Encouraging Arts and Knowledge of the Church, (SPEAK, Inc.), a not for profit corporation with the present address of 805 County Road 102, Eureka Springs, Arkansas (AR) 72632-9705 and its successors \$_____ and/or _____ percent of my estate, to be used in such manner as determined by its trustees.



HILLSPEAKING

IN THE narthex of the Twin Barns at Hillspeak (if a barn can be said to have a narthex) are two pedestals. On one the current selection of the EPISCOPAL BOOK CLUB is displayed. On the other, during business hours is this sign:

WELCOME
 Please come in.
 If you don't
 see anybody,
 just call.
 (We're around
 here
 someplace!)

Although the outer door to the Barn is closed most of the time to conserve either heat or cool, the inner door is open to the reception area during those hours when Hillspeakers are about. At the close of the business day the inner door is closed and locked (for security) but the outer door and the door to the chapel remain unlocked around the clock, around the calendar. The pedestal sign is replaced by this one:

St. Mark's Chapel

—open at all times—

Come as often as you wish,
 Stay as long as you like.

"... for mine house shall be called
 an house of prayer
 for all people."

Isaiah 56:7

Please feel free
 to wander about
 Hillspeak grounds.

In addition to that welcome sign another is posted on the inner door facing outwards:

WELCOME TO HILLSPEAK
 Sorry we are not here to greet
 you personally. Please take a
 welcome packet and use the self-
 guided tour starting with
 St. Mark's Chapel. If you can,
 please return between 8 and 5
 weekdays. We would like to
 meet you and show you the rest
 of Hillspeak.

We at Hillspeak think it is important that our chapel be available to all who visit so that they may take time from what is usually a busy schedule for a few minutes

of prayer and meditation. We are happily aware that the chapel is visited many times when nobody is here to greet the visitor.

In addition to making the chapel available to all who wish to visit it, we also offer intercessory prayers for those who request them and post a prayer list at the entry of the chapel for the convenience of visitors and for the use of those Hillspeakers who offer requested prayers. All prayer requests are answered in the chapel at some time during the day. The prayer list asks for prayers for the ill, for those facing operations, for those in need, for thanksgiving, for observance of birthdays, for wedding anniversaries, for the departed, for travelers. In short, for all who ask our prayers for whatever reason.



The posted prayer list evokes a sense of the continuity of life. On the day that this was written prayers were read for, among others, Jean (in Texas) "For an Anniversary of One Departed" and for Jean (in Florida) "For a Birthday."

—The Trustees' Warden

SERVICE CROSS



THE EPISCOPAL CHURCH SERVICE CROSS carries the design of the ancient Crusader's Cross, the five-fold cross symbolic of the five wounds of our Lord Jesus Christ at His crucifixion. The words embossed upon it are taken from the Service of Holy Communion: *Take and eat this in remembrance that Christ died for thee and feed on him in thy heart by faith with thanksgiving.*

The Crusader's Cross originally was known as the Jerusalem Cross, incorporated in the coat-of-arms of the Latin Kingdom of Jerusalem in the 12th century as the coat-of-arms of Godfrey de Bouillon, first ruler of that kingdom. This Jerusalem Cross was carried on the shields, banners, and coats of the Crusaders from England, France, Germany, Italy, and Spain, and so became identified with them as the Crusader's Cross.

—Taddled



SOME YEARS AGO I had a profound experience of the Holy Spirit. There was nothing particularly ecstatic or dramatic about it; it happened to me at the point of questioning about the Christian faith and at the point of deep dissatisfaction with my own spiritual journey. The point about my quiet and simple rediscovery of the Spirit was a new awareness of the Holy Trinity.

I remembered again that encounter with the holy God, when I paid a recent visit to a village church in the diocese of Salisbury. It was a very unusual church in that although it was in a rather traditional village, the congregation had quadrupled in recent years because of a charismatic vicar and the impact of preaching and teaching which focused on the Holy Spirit. I was very moved by the testimony of an eighty-seven-year-old lady who described her own pilgrimage of faith. 'I used to be a special Sunday Christian,' she said: 'But thanks to this church I found the real meaning of God through a new experience of the Holy Spirit. Now every Sunday is special.'

—The Archbishop of Canterbury

LEADERSHIP AND GALATIANS 6:22

THE FOLLOWING QUALITIES of leadership were compared to the Fruits of the Holy Ghost by the Rt. Rev. John Taylor, retired bishop of St. Alban's, England, to the Chapter (Vestry) of the Cathedral Church of the Advent, Birmingham, Alabama. We share them with our readers.

1. A genuine concern for the welfare of those who follow—LOVE

2. Optimism in the face of uncertainty and danger—JOY

3. Freedom of inner conflict: personal wholeness—PEACE

4. Clear, long-term goals for which you are prepared to persevere—LONG-SUFFERING

5. Tolerance of the failings of others—GENTLENESS

6. Integrity and transparent honesty—GOODNESS

7. Capacity to inspire trust from others—FAITHFULNESS

8. Humility: if your head is turned by flattery, you are lost—MEEKNESS

9. A strong rein on yourself and your own emotional life and stress—SELF CONTROL

Theses from our Cathedral Door . . .

TAKING STOCK OF THE CHARISMATIC RENEWAL



PENTECOST A.D. 1998: An opportune time to take stock of that work of the Holy Spirit known as the "charismatic renewal," and particularly its expression within the Episcopal Church.

Can we chronicle this amazing movement? For many, it burst on the scene with the Rev. Dennis Bennett's celebrated announcement to his parish on Passion Sunday 1960 that he had received the "baptism in the Holy Spirit." That was the beginning of a movement that continues to this day. Almost 40 years on, can we also weigh it?

First, a short narrative: Classic American pentecostalism engaged with our Church when Fr. Bennett prayed to receive the "baptism in the Holy Spirit" during the spring of 1960. Biblical gifts of the Spirit, such as *glossolalia*, or speaking in tongues, as well as public prophetic utterance, suddenly appeared within a conventional Episcopal parish. This made national headlines.

Soon, this renewal of 'primitive' Christian experience spread. Graham Pulkingham at the Church of the Redeemer, Houston, Everett Fullam at St. Paul's, Darien, Connecticut, and Charles Irish in

Bath, Ohio were moved very deeply. Many other gifted clergy and laity followed. Vital Christian communities sprang up linked to Episcopal parishes. With heartfelt personal experience and a deepened spirit of fellowship, it is fair to say that thousands of Episcopalians were animated to love and follow Christ in new and transforming ways.

Many rediscovered the Scriptures and the power of the Word. Pastoral gifts and works of love flowed, from Van Nuys to Denver to Akron to the "Low Country" of South Carolina to the north shore of Boston. A theological seminary was founded—Trinity. Like an ever rolling stream, the renewal coursed widely through the decade of the '70s.

The 1980s saw consolidation and some retrenchment. Initial links with Roman Catholic charismatics, such as the Word of God community in Ann Arbor, cooled a bit as John Paul II applied the brakes to ecumenism. Some Episcopal charismatics also cooled in their enthusiasms or returned to "the mainstream." The movement received a fresh infusion, however, with the appointment of the pre-

sent Archbishop of Canterbury, who was sympathetic. (See Chapter One of his *The Church in the Marketplace*).

The 1990s saw at least two important developments. On the one hand, some charismatic ministries departed the Episcopal Church, usually from disaffection with the "national church." On the other hand, the tornado known as the "Toronto Blessing" touched down at Holy Trinity, Brompton, in London. HTB, as it is now known, became a kind of new international headquarters, for Anglicans, of the renewal. That parish's influence for good has become extensive.

In the 1990s, the renewal moved from east to west, unlike the 1970s, when it had moved from west to east. We cannot close this 'Reader's-Digest' abridgement of mighty acts without mentioning John Wimber, the Californian who affected many, especially British Anglicans, with his "power gospel."

Now, a word of interpretation.

First, we can thank God from our hearts for the transforming work which He has accomplished in countless individual lives and within many sectors of our Church through the charismatic renewal.

Second, its somewhat erratic course, its ebbing-and-flowing, has to do with its outbreak in a Church *our* Church, whose Bibli-

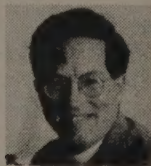
cal foundations had been weak. The renewal had initially almost no prototypes or examples to follow in the American Church. It came upon us as something that felt absolutely new! This feeling did not reflect the true state of affairs. Anglicans in other parts of the Communion had experienced revival and renewal movements before. They had witnessed the potential weak points, the historic 'Achilles heels' of renewal, such as perfectionism, one-sided versions of "holiness" teaching, wineskins of spiritual freedom dried into husks of legalism, and various forms of the "prosperity gospel."

For example, the Church in East Africa had beheld every possible trouble and schism and heresy during the 1930s. We in America, on the other hand, in our section of the Communion, had little to go on. Thus, as the first charismatic rector of Truro Parish in Fairfax, Virginia remarked to this writer in 1973, his church had in one year experienced every single heresy recorded in the New Testament! The point is, the Episcopal Church was not prepared for the charismatic renewal. It *could* have gone more smoothly, or less mercurially, and certainly less divisively.

Third, and finally, the charismatic renewal goes best, under God, when it is hooked up to solid

prior theology. The English charismatics, like the saintly David Watson and the pioneering Michael Harper, had almost all been grounded in the Evangelical wing of the Church of England. They had a theology against which to test their experience. They also knew their Bible, well, and could harmonize heart with head, or at least attempt to do so. The English charismatics definitely emerged more steady, and balanced, as the years moved on. Our North American renewal, built on a less secure foundation, teetered, and rocked, and sometimes collapsed.

Here is a proposed one-sentence charter for the charismatic renewal in the next decade: If we hug the solid shore of the theology of First and Second Corinthians, we need not fear the sudden storms that hit as we sail further out.



Paul Zahl

—The Very Rev.
Dr. Paul F.M. Zahl
Dean, Cathedral Church of the
Advent, Birmingham, Alabama

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9:00 a.m., Morning Prayer

1st & 3rd Sundays

Holy Communion

2nd & 4th Sundays

10:00 a.m., Christian Education

11:00 a.m., Holy Communion

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Morning Prayer

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